a scene on an Apulian krater in Sydney and an intertextual reference in Aristophanes' *Wasps* with a lost comedy by Leukon in the Lenaia Festival of 422 B.C.

In Part V, 'Athletics, Education and Philosophy', D. Pritchard's lengthy essay (58 pp., 199 nn.) joins an ongoing debate about access to and social mobility via athletic participation. Assessing both popular opinion in 'popular literature' (plays and oratory) and the practicalities of education in Athens, he argues persuasively that the instruction, training, and resources needed for athletic participation were essentially unavailable to the poor. Only the rich could afford education in all three areas (letters, music, athletics), and the poor at most attended large, less expensive classes in letters. This is a provocative response to recent idealistic notions about democracy and athletics, but Pritchard may overstate his conclusion: even in the 'most prosperous and democratic' of Greek cities 'athletics remained an exclusive pursuit of the wealthy' (p. 332). Next, H. Tarrant's essay shows that Athenian intellectuals regularly used athletic metaphors and shared the popular admiration for health and beauty. While the Sophists 'intellectualized the competitive ethic' (p. 358) to suit their teaching, Plato rejected the individualistic pursuit of athletic glory but valued physical education for fitness and military training.

Part VI, 'Curating the Ancient Olympics', includes three pieces by curator P. Donnelly and others on the exhibition, '1000 Years of the Olympic Games: Treasures of Ancient Greece', at the Powerhouse Museum in Sydney in 2000. The essays discuss the display of artifacts from Greece, the 'Virtual Reconstruction of Olympia Model' (VROOM) and 3D tour accompanying the exhibition, and research on the nature and reactions of the audience. The exhibition and the related media deserve praise, but this section addresses yet another audience.

Handsomely produced and thoroughly edited, with notable elements dispersed in focus, approach and audience, this is perforce something of a platypus—an intriguing but curiously conjoined creature—but it's an admirable platypus worthy of attention.

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IG XII.6.2: SAMOS AND ITS NEIGHBOURS

K. Hallof, A. P. Matthaiou (edd.): *Inscriptiones Graecae consilio et auctoritate Academiae Scientiarum Berolinensis et Brandenburgensis editae. Volumen XII. Fasciculus VI. Inscriptiones Sami insulae cum Corassiis Icariaque. Pars II. Inscriptiones Sami insulae: dedicationes, tituli sepulcrales, tituli Christiani, Byzantini, Iudaei, varia, tituli graphio incisi, incerta, tituli alieni. Inscriptiones Corassiarum edidit Klaus Hallof. Inscriptiones Icariae insulae edidit Angelus P. Matthaiou*. Pp. viii + 410 (347–756), maps, pls. Berlin and New York: Walter de Gruyter, 2003. Paper, €298. ISBN: 3-11-017718-8.

The Berlin–Brandenburg Academy is to be congratulated on the speed with which this second and concluding fascicle of *IG* XII 6 has followed its predecessor. Fascicle 1 contained the first 536 Samian inscriptions. I reviewed it in *CR* 54 (2004), 219–22, to which I refer the reader for general comments. Fascicle 2 completes the Samian texts with numbers 537–1210 (though others are to appear under the aegis of the

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Greek Archaeological Service). They are followed by the inscriptions from the Korsiai or Corassiae islets (modern Phoúrnoi) west of Samos and from the extensive mountainous island of Ikaría to their west (ancient Ikaros or Ikaria). An extremely welcome innovation—signalled modestly, in small type on the part-title page of the indexes (p. 629)—is that German translations of 433 of the 1,292 texts are available on the Academy website, at http://www.bbaw.de. What is now desperately needed is a searchable electronic version of the originals to complement the PHI disk.

As in fasc. 1, most of the texts are in themselves inconsequential and many are fragmentary. Together, however, they illustrate the liveliness and persistence of the epigraphic habit in one middle-ranking island *polis*, its *chora*, and its sometime dependent territories. It is now even clearer that Roman Samos merits special study. As in the review of *IG* XII 6.1, I note only selected new items (asterisked) together with some of the more important republished texts.

The first seventy-eight documents are dedications, grouped in seven categories: bronze objects, weights, stone dedications to Hera, dedications to other deities, uncertain, and those found outside Samos. **537**: the bronze vessel dedicated by Brychon (first half of the sixth century B.C.). **540**: the bronze lion figurine dedicated by Eumnastos the Spartiate (mid-sixth century). ***550**, ***555**: two new jumping-weights. Important signed archaic statues are brought together: the Cheramyes group (**558**), the Geneleos base (**559**), the colossal *kouros* found in the 1980s (**560**), and the seated Aëakes statue (**560,** ML 16). **588**: a fragmentary stele dedicated on behalf of Ptolemy II, his family, and Kallikrates the admiral. ***598**: a votive base to Aphrodite, dated to the twelfth year of Augustus's deification (A.D. 25/6). ***607**, a new example of the Latin votives offered by Attius Epiicius (*sic*) to Hercules in the early fourth century A.D. **614**: the Samians' statue-base for Apollo at Delphi.

The largest section of the volume contains 313 funerary inscriptions. The first subset (615–27) is a remarkable group of gravestones of the seventh and sixth centuries B.C. The roughly cubic, altar-like funerary monuments of the sixth to fourth centuries are gathered at 628–66, of which eight are new. Funerary stelae and plaques include ***676**, a fragmentary fourth-century grave-epigram for Myrto and her daughter. ***680** (first half of the third century B.C.) commemorates a man who appears to come from a hitherto unknown town in Ainis (in Thessaly); his ethnic is *Θυρήιος*. ***685** (third century B.C.) commemorates an Achaian from Dyme. There are several new gravestones of Roman citizens, of which ***705** (first century B.C./A.D.) is bilingual: name in Greek, then 'for himself and his own' in Greek, then '[h]oc monumen[tum heredem] sequet[ur]'. Others are in Greek or in Latin. ***729** (second or third century A.D.): fragmentary six-line elegiac epitaph including *λυκάβαντα*. Relief grave-stelae include **735**, the gravestone of two Thracians (third century B.C.?), perhaps Ptolemaic mercenaries stationed on Samos. **740**: notable fourteen-line epigram of Philon who died as a young man, with rare forms such as *ψυχολιπής*, *δακρυχαρής*, etc. **747**: gravestone of Hedylion (female); perhaps a descendant of the poet Hedylos and his mother, Hedyle? Funerary reliefs include **758** (fourth century B.C.), a grave-epigram now recognized as that of a woman named Tropo. **787**: the first-century B.C. *Totenmahlrelief* of Olbiogenes in St Petersburg. ***803** (second century A.D.): relief with several names and depictions of family members of both sexes. Funerary bases and altars include ***812** (second half of the fourth–third century), a complete four-line elegiac funerary epigram for Antikleës son of Nymphon, found outside the *polis*, in the Chóra plain. ***824** (first century A.D.): multiple gravestone including two *auletai*, Heras and Diomedes sons of Polyxenos. **828**: Latin dedication by Pompeius Falco, proconsul of Asia, to his late wife Sossia

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Polla. ***837** (first century A.D.): twenty-line columnar gravestone of eleven men and women in six groups, some at least related to one another, inscribed over a limited period; the names Battis and Sarapion recur. Among sarcophagi, **843–4** are inscribed in Latin; ***851** (third century A.D.) has two named occupants of whom the first, evocatively named Eionikos (i.e. Ionikos), stipulates that the only other occupants are to be four named persons (three women, one man); they do not include the second occupant, his son; the sarcophagus is to be inalienable for all time, and violators are to pay 500 *denarii* to the (sc. *chiliastys* of the) Euboians. Among other funerary monuments, **872** is of two Roman freedmen described as *magistrei* (sc. of the Italic *collegia*). **875**, in Latin (*c.* A.D. 100–150), is of a soldier of the praetorian fleet from Ravenna. An appendix (nos 891–927) to this section details funerary monuments of Samians found elsewhere, including three new ones from Kos (***914**, ***918**, ***920**).

Thirty-one Christian and Byzantine inscriptions begin with ***928**, a fragment attesting a church of the Virgin Mary and St John, perhaps the mid-fifth-century (episcopal?) basilica discussed by earlier archaeologists. Two 'tituli Iudaeorum' (**959–60**) both attest a synagogue in the third and fourth centuries A.D.

'Varia' (961–85) begin with four monuments to gladiators of the second and third centuries A.D.; ***963** is new. ***969**: cubic marble weight (second/third century A.D.) labelled λείτρα. ***970**: monogrammed *mensa mensoria* sacred to Hera (imperial period). Among *horoi* are ***974** (imperial date) from Léka (a place H. could not locate; it is a village, at least partly abandoned in recent times, S of Karlóvasi in NW Samos) and ***976** (second century A.D.), erected by 'Beros' (sc. Verus) 'in accordance with a dream'. A few artists' signatures (**977**, ***978–9**) are followed by ***980** (third century A.D.), found in a 1929 excavation of the ancient city, which lists plots of land making up an estate of 13 ζυγά (= *iugera*). Within each plot, some land is classed as ὑπαρά, rough or uncultivated. One plot is a carob plantation (κερατία), one a rose-garden (ῥοδεών), and another has γῦ(ροι), probably (as H. notes) trenches for olives (cf. Theophrastos, *De causis plantarum* 3.4.1). The owner appears to be named Polykrat[es]. Toponyms include a *chorion* called Gorgyra, also attested by the historian Douris, and another called Phloös, presumably Plutarch's Phloios. If the inscription's findspot is any indication, both can now be located in eastern Samos with greater confidence (cf. Shipley, *A History of Samos* [Oxford, 1987], pp. 256, 280, 281). Miscellanea include ***981**, a fragmentary fourth-century B.C. will, and ***982**, part of a column commemorating a panegyriarch (first century A.D.).

Graffiti (986–1069) begin with a remarkable group of early archaic texts; the new ones (***987–9**, ***991**, ***993**) are sometimes hard to decipher. **995–1003** are the painted inscriptions from the Eupalinos tunnel. A moment of light relief is given by the sundial **973**, which featured, as H. notes, in a recent book about Asterix the Gaul (R. van Royen and S. van der Vegt, *Asterix auf großer Fahrt*, Munich 2001 = *Asterix en de wijde wereld*, Amsterdam 2000). A long series of laconic texts (1004–56), beginning in the second century B.C. and mostly published for the first time, refer to the *gymnasion* and/or ephebes, some recording *philoi* or expressing *philia*; ***1047** is longer (first century A.D.), naming a Polykrates and a *komodos*. Among other graffiti are several *topos* inscriptions, e.g. ***1058** Κράτητος ὁ τόπος (first century B.C./A.D.). **1068** names a fourth- or fifth-century A.D. *poietes*.

A long section of 'Incerta' includes ***1072**, a fragmentary document of ephebes (second century B.C.). The first-century B.C. base ***1081** mentions the Mithradatic war, in which Samos at first supported the king; the nature of the text is uncertain. ***1153**, of the third century A.D., possibly a gravestone, mentions a governor of Asia

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and *logistes*. ***1186**, in Latin, mentions a proconsul of a province but may not be genuine.

Inscriptions originating from outside Samos (1197–1202) include ***1197**, the sacred law on the Corybantes from Erythrai, listed among 'tituli adhuc inediti' but more or less simultaneously published in *Chiron* 32 (2002), 157–71, by the late Peter Herrmann, who wrote the entry here. A useful appendix (pp. 560–3) lists magistrates' names preserved on coins.

None of the texts from Phoúrnoi (1203–16; map, p. 564) is new, though the rock-cut texts (and three others) were re-examined by Matthaiou and A. A. Themos in the year before this volume's publication. **1213**: the outcrop on the summit of Ai-Geórgis, with graffiti by the Samian garrison from the fourth century B.C. There are several *kalos* inscriptions among these, and one man, Mys (Mouse), is said to have a beautiful beard.

The seventy-six inscriptions from Ikaría (1217–92), edited by Matthaiou (with a few entries by H.), are introduced with the usual helpful *IG* compendium of sources. The first seven (none new) are from the 'Colonia Samia' founded at Oine in the second century B.C., which survived until the imperial period. **1217** is the decree honouring Eparchides, **1218** that honouring Timesileos, **1219–23** are honorific inscriptions to Roman emperors. From Oine and its vicinity (introduced at p. 578) in earlier periods come **1224**, the fourth-century B.C. decree for Pausimachos. Catalogues include ***1225**, a third-century B.C. name list (lemma by Hallof). Among thirty funerary inscriptions is **1239**, a moving elegiac for a dead girl, Simylis (second half of fourth–third century B.C.). ***1252**: second-century A.D. gravestone with names including Thales. ***1254**: second/third century A.D., not included in the on-line translation, with deceased persons including a 63-year-old woman, Hellas. In ***1258** (third-century A.D.), the deceased stipulates that only he and his wife, daughter and granddaughter are to be buried here, on pain of a 500 *denarii* penalty (cf. 851, above) for *tymborychia* ('tomb-digging'), payable to the *polis*. ***1262**: another monogrammed *mensa mensoria* (imperial date). Christian inscriptions include ***1270**, showing that the Church of Ikaria was subject to the metropolitan of Rhodes as early as the fifth or sixth century, half a millennium earlier than previously thought. Small groups of mainly pre-Roman texts from Tauropolion, Drakanon, and Therma(i) conclude the corpus.

The copious endmatter begins with three pages of addenda to fasc. 1 (pp. 607–9). The immensely useful concordance of inscription numbers for both fascicles (pp. 611–27) covers not only corpora (up to *SEG* 48) and journals, but an impressive range of recent monographs and all of McCabe's lists (useful for users of the PHI disk). The 105 pages of indexes surpass the expectations even of a habitual *IG* user. The long-awaited complete list of Samians (pp. 631–60, some 4,000 entries) will provide valuable material for prosopographical work. Twenty pages of Athenian cleruchs, kings, Romans, place-names, and institutions allow one to trace authoritatively the history of, for example, the distinctive civic subdivisions of the Samian *polis*. The jewel in the crown is the sixty-four-page *Index verborum*. Not only is every word indexed (even the definite article), but each entry quotes the phrases in which the word occurs. After indexes of words in poems, and of first lines, comes the important 'Index grammaticus' by J. Curbera (pp. 750–6), which identifies dialectical forms and diachronic variations in morphology. The volume concludes with a handsome endowment of 435 photographs of inscriptions and squeezes in fifty-eight plates (indexed on the page facing Tabula I). These are arranged chronologically from seventh century B.C. to sixth century A.D. (pls I–LV cover Samos, LVI–LVIII Icaria).

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All the images are of the high quality we expect from de Gruyter, and will be indispensable to students and teachers of epigraphy.

The editors and publishers are to be commended for bringing into the light of day texts often transcribed up to 130 years ago, or published only in old, inaccessible, and rare publications, and in both cases often now vanished. *IG* XII 6 will be the foundation for all future research into the history of Samos and its neighbours, and an important resource for the burgeoning field of island studies. It is a pleasure to handle a volume that attains the highest standards of scholarship and presentation.

Linguists may rejoice to discover the Latin for 'airport' (*aeroportus*, see 812) and 'internet' (*rete electronicum*, p. 629).

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WESTERN LOCRI

J. M. REDFIELD: *The Locrian Maidens. Love and Death in Greek Italy*. Pp. xviii + 459, ills. Princeton and Oxford: Princeton University Press, 2003. Cased, £36.95. ISBN: 0-691-11605-9.

James Redfield has produced a *tour de force* of scholarly poeisis on the culture of the Epizephyrian Locrians. R. began work on Locri in the 1970s, finding it an under-studied and under-theorized area. This leisurely, idiosyncratic book sets out to correct that deficiency. It does so by piecing together a mosaic portrait of a large oligarchic polis that developed a self-contained culture, marked especially by female-dominated iconography and mythology, and thereby provided a distinct, perhaps even deliberate, 'third way' in contrast to the systems of classical Athens and Sparta. Gaps in the evidence preclude building a case step by step; R. uses instead an eclectic, aggregative approach. As he explains (p. xi), each section begins afresh with a text, problem, or object that generates a set of questions and hypotheses; the components eventually interlock to yield a coherent, though still hypothetical, picture of Locrian society.

R. is interested in how societies use natural differences, of which he considers sex the most basic and universal, to construct a sustaining culture. Politics and religion contribute their share, but gender, he believes, is at the heart of Locri's *différence*. He begins with three chapters on ancient Greek sexual complementarity. After finding in Hesiod the underpinnings of ideas on women, marriage, and mortality, R. provides an excellent overview of 'Women in Civil Society', with occasional attention to (possible) examples of female agency. He highlights measures taken to protect wives, even to allow them a degree of 'consent' (see the discussion of *peitho*, pp. 66–72). He argues convincingly for parallels between marriage and politics, analogies that will turn out to be important for Western Locri.

Next comes an elaborate discussion of the maidens who were sent to tend Athena's temple at Troy, in a unique ritual performed by the Locrians of mainland Greece to compensate for Oilean Ajax' rape of Cassandra. In a rich anthropological, historical, and philological analysis, R. masterfully combines theoretical insight with scholarly detail. Occasionally, the results appear more brilliant than convincing, as when he constructs a related *system* of stories or practices out of fragmentary reports from disparate sources. This can devolve into elegant but dubious dichotomies, such as 'Through seduction [as attested in the Hesiodic *Catalogue*] the gods produce

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